

PART II

الْبَابُ الْخَامِسُ

كَوْنُهُ ﷺ رَحْمَةً لِلْعَالَمِينَ وَشَفَقَتُهُ عَلَى الْخَلْقِ جَمِيعًا

CHAPTER FIVE

THE HOLY PROPHET'S RANK AS MERCY
TO THE WORLDS AND HIS COMPASSION
FOR ALL THE CREATION

١/١. عَنْ عَائِشَةَ ٱلرَّضِىَّةِ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ قَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلالٍ، فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي. فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ. فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيلُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ، فَقَالَ: ذَلِكَ فِيمَا شِئْتَ إِنْ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ؟ فَقَالَ النَّبِيُّ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا.

مُتَّفَقٌ عَلَيْهِ.

١/١. According to ʿĀʾisha ٱ, the mother of believers, she asked the Prophet ﷺ, “Did you ever experience a day harder than the day of Uhud?” He replied, “Indeed, I experienced a great deal at the hands of your people [the Quraysh]. The hardest treatment I met from them was on the Day of ʿAqaba when I presented myself to Ibn ʿAbd Yālīl b. ʿAbd Kulāl [one of the chiefs of Taif]. He did not respond [to my call] so I departed with deep distress and I did not recover until I arrived at Qarn al-Thaʿālib. There, I raised my head and, lo and behold, I was

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Badʾ al-khalq* [The Beginning of Creation], Ch.: “Mention of the Angels,” 3:1180 §3059; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On the Harm Experienced by the Prophet ﷺ at the Hands of the Pagans and Hypocrites,” 3:1420 §1795; •al-Nasāʾī in *al-Sunan al-Kubrā*, 4:405 §7706; •Ibn Hibbān in *al-Ṣaḥīḥ*, 14:516 §6561; •Abū ʿAwāna in *al-Musnad*, 3:340 §6902; •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 8:370 §8902.

under a cloud that cast its shadow on me. I looked at it and, suddenly, I saw Jibrīl inside it and he called out to me, saying, 'Indeed, Allah heard what your people said to you and their response to you, and He has sent you the angel in charge of the mountains that you may command him what you like in regard to these people.' Then the angel of the mountains called me, greeted me with salutations of peace and said, 'O Muhammad! I will do as you wish; if you like, I will bring together the two mountains [that stand opposite to each other at the extremities of Mecca] to crush them in between.' But I said, 'Nay, rather I hope that Allah will bring forth from among their descendants people who will worship Allah alone and associate no partners with Him.'"

Agreed upon.

٢/٢. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَخْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اَللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

2/2. According to 'Abd Allāh b. Mas'ūd ﷺ, "It is as if I am looking at the Prophet ﷺ now, speaking about a Prophet from the Prophets of old; one struck by his people, causing him to bleed, and yet he said as he wiped the blood from his face, 'O Allah! Forgive my people, for they know not!'"

Agreed upon.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Anbiyā'* [On the Prophets], Ch.: "The Hadith About the Cave," 3:1282 §3290; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On the Battle of Uhud," 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah in *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: "Patience with Affliction," 2:1335 §4025; •Abū Ya'la in *al-Musnad*, 9:131 §5205; •al-Bazzār in *al-Musnad*, 5:106-107 §1686.

٣/٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

رَوَاهُ مُسْلِمٌ وَابْنُ خَالٍ فِي الْأَدَبِ.

وفي رواية: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا. رَوَاهُ أَبُو نَعِيمٍ وَابْنُ عَسَاكِرَ.

3/3. According to Abū Hurayra رضي الله عنه,

“It was submitted, ‘O Messenger of Allah! Invoke a curse against the pagans,’ but he replied, ‘I was not sent as a curser; I was only sent as mercy.’”

Reported by Muslim and al-Bukhārī in *al-Adab [al-mufrad]*.

In another narration he said رضي الله عنه, “I was only sent as mercy and I was not sent as punishment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

٤/٤. عَنْ سَلْمَانَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ.

رَوَاهُ أَبُو دَاوُدَ.

4/4. According to Salmān رضي الله عنه, “Allah’s Messenger ﷺ said,

‘Indeed, He [Allah] only sent me as mercy to the worlds.’”

Reported by Abū Dāwūd.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya‘lā in *al-Musnad*, 11:35 §6174; •Abū Nu‘aym in *Dalā’il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu‘ab al-īmān*, 2:144 §1403; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-ta’rīf*, 1:283 §754; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 3:202.

⁴ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:437 §23757; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: “The Prohibition of Maligning the Companions of Allah’s Messenger ﷺ,” 4:215 §4659.

٥ / ٥. وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ وَهُدًى لِّلْعَالَمِينَ.

رَوَاهُ أَحْمَدُ.

5/5. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ, "Allah's Messenger ﷺ said, 'Indeed, Allah sent me as mercy to the worlds and a guidance for the worlds.'"

Reported by Aḥmad.

٦ / ٦. وفي رواية: وَهُدًى لِّلْمُتَّقِينَ.

رَوَاهُ أَبُو نُعَيْمٍ.

6/6. According to another report, "... and a guidance for the God-fearing [*muttaqīn* i.e. the Prophets and the righteous]."

Reported by Abū Nu'aym.

٧ / ٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ، إِنَّمَا أَنَا رَحْمَةٌ مُّهْدَاةٌ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ وَاللَّفْظُ لَهُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِهِمَا فَقَدْ اخْتَجَا جَمِيعًا بِإِسْنَادِ بْنِ سَعِيدٍ وَالتَّفَرُّدِ مِنَ الثَّقَاتِ مَقْبُولٌ. وَقَالَ الْهَيْثَمِيُّ: رَجَالُهُ رِجَالُ الصَّحِيحِ.

7/7. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, "Allah's Messenger ﷺ said, 'O people! I am only mercy gifted to you!'"

⁵ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:268 §22361; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 8:196 §7803; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:181 §3583; •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:415; •al-Haythamī in *Majma' al-Zawā'id*, 5:69; •al-Suyūṭī in *al-Durr al-Manthūr*, 5:688.

⁶ Set forth by •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:4 §1.

⁷ Set forth by •al-Dārimī in the introduction of *al-Sunan*, section, "How the

Reported by al-Dārimī, Ibn Abī Shayba and al-Ḥākim (and this wording is his). According to al-Ḥākim, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [i.e., al-Bukhārī and Muslim], for both of them utilized Mālik b. Sa'īr as a proof and isolated narrations from reliable sources are accepted." Al-Haythamī said, "Its sources are authentic."

٨ / ٨. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً. فَقَالَ: أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّي وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ أَبِي شَيْبَةَ.

8/8. According to Abū Mūsā al-Ash'arī رضي الله عنه,

"Allah's Messenger ﷺ would mention to us his various names. He would say, 'I am Muhammad, Aḥmad, al-Muqaffī [the Last], al-Ḥāshir [the Gatherer], the Prophet of Repentance and the Prophet of Mercy.'"

Reported by Muslim, Aḥmad and Ibn Abī Shayba.

٩ / ٩. عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رضي الله عنه قُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ ﷺ فِي التَّوْرَةِ. قَالَ: أَجَلٌ وَاللَّهِ، إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾. وَجُرْزًا لِلْأُمِّيِّينَ. أَنْتَ عَبْدِي وَرَسُولِي. سَمَّيْتُكَ الْمُتَوَكَّلَ لَيْسَ بِفَطٍّ وَلَا غَلِيظٍ وَلَا

Prophet's Affair Was in the Beginning ﷺ," 1:21 §10; •Ibn Abī Shayba in *al-Muṣannaf*, 6:325 §31782; •al-Ḥākim in *al-Mustadrak*, 1:91 §100; •al-Qudā'ī in *Musnad al-Shihāb*, 2:189-190 §1160-1161; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 3:223 §2981 and in *al-Mu'jam al-Ṣaghīr*, 1:168 §264; •al-Bayhaqī in *Shu'ab al-Imān*, 2:143-144 §§1402, 1404, 1445; •al-Haythamī in *Majma' al-Zawā'id*, 8:257.

⁸ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "Regarding His Names ﷺ," 4:1828 §2355; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:395 §§404, 407; •Ibn Abī Shayba in *al-Muṣannaf*, 6:311 §31692-31693; •al-Ḥākim in *al-Mustadrak*, 2:659 §4185-4186; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 4:327 §§4338, 4417; •Ibn Ja'd in *al-Musnad*, 1:479 §3322.

سَخَّابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفِرُ وَيَغْفِرُ. وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْحِمْلَةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحَ بِهَا أَعْيُنًا عُمَيَّا وَأَذَانًا صُمًّا وَقُلُوبًا غُلْفًا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالدَّارِمِيُّ.

9/9. According to ‘Aṭā’ b. Yasār,

“I met ‘Abd Allāh b. ‘Amr b. al-‘Āṣ ﷺ and said (to him), ‘Tell me about the attributes of Allah’s Messenger ﷺ as found in the Torah.’ He said, ‘Yes. By Allah, he is described in the Torah with some of his attributes mentioned in the Qur’ān, *«O Prophet! Certainly, We have sent you as a witness, a giver of glad tidings and a warner»* [Q.33:45] and a protection to the unlettered. You are My slave and Messenger. I have named you al-Mutawakkil [the trustworthy one] who is neither bilious nor callous, nor loud in the markets. He does not react to a wrong action with a wrong action; rather he pardons and forgives. Allah will not take him back to Himself until He has made through him the crooked community straight so that they say, “There is no God but Allah,” and with that they will open blind eyes, deaf ears and covered (polluted) hearts.”

Reported by al-Bukhārī, Aḥmad and al-Dārimī

١٠/١٠. عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَقِيقًا.

⁹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyūʿ* [The Transactions], Ch.: “The Prohibition of Being Loud and Boisterous in the Marketplace,” 2:747 §2018, and in Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “On the Verse *«Certainly We have sent you as a witness, a giver of glad tidings, and a warner»*,” 4:1831 §4558, and in •*al-Adab al-Mufrad*, 95 §246; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:174 §6622; •al-Dārimī in *al-Sunan*, 1:16 §6; •Abū Nuʿaym in *Hilya al-Awliyāʾ*, 5:387; •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:360–362; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:45 §13079, and in •*Shuʿab al-Imān*, 2:137 §1410, and in •*al-Iʿtiqād*, 1:256; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:460 §435; •al-Ṭabarī in *Jāmiʿ al-Bayān*, 9:83; •Ibn Kathīr in *Tafsīr al-Qurʾān al-ʿAẓīm*, 2:254.

رَوَاهُ مُسْلِمٌ وَالدَّارَقُطْنِيُّ.

10/10. According to Mālik b. al-Huwayrith رضي الله عنه,

“Allah’s Messenger ﷺ was most merciful and tender-hearted.”

Reported by Muslim and al-Dāraqūṭnī.

١١/١١. عَنْ عُثْمَانَ بْنِ حُنَيْفٍ رضي الله عنه أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: أَدْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي. فَقَالَ: إِنْ شِئْتَ أَخَرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ. فَقَالَ: أَدْعُهُ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وَضُوءَهُ وَيُصَلِّيَ رَكَعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ، إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ، إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى. اللَّهُمَّ فَسَفِّعْهُ فِيَّ».

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ خَارِثٍ فِي الْكَبِيرِ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَالَ أَبُو إِسْحَاقَ: هَذَا حَدِيثٌ صَحِيحٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ. وَقَالَ الْهَيْثَمِيُّ: حَدِيثٌ صَحِيحٌ. وَقَالَ الْأَلْبَانِيُّ: صَحِيحٌ.

11/11. According to ‘Uthmān b. Hunayf رضي الله عنه,

“A blind man came to the Prophet ﷺ and said, “Pray to Allah

¹⁰ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Masājid wa mawāḍi‘ al-ṣalāh* [The Mosques and Places of Prayer], Ch.: “On Who Has More Right to the Imamate,” 1:465 §674; •al-Dāraqūṭnī in *al-Sunan*, 1:272 §1; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:288 §637; •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:385 §1678, 2:17 §2102, and 3:120 §5076.

¹¹ Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt* [The Supplications], Ch.: “Regarding the Supplication of a Weak Person,” 5:569 §3578; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:138 §17240–17242; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: “On What Has Been Reported Regarding the Prayer of Need,” 1:441 §1385; •al-Nasā‘ī in *al-Sunan al-Kubrā*, 6:168 §10495, 10494; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:225 §1219; •al-Hākim in *al-Mustadrak*, 1:458,

that He grants me health (i.e., restoration of sight).” The Prophet ﷺ replied, “If you like I put it off—which is better for you—or if you like, I pray for you (right now).” The man submitted, ‘Supplicate Him.’ So he ordered him to perform the ritual ablution well and pray two cycles of prayer, and then entreat with this supplication: “O Allah! I ask You and turn to You through Muhammad, the Prophet of Mercy. O Muhammad! I turn to my Lord through you so that this need of mine may be fulfilled. O Allah, so approve the intercession of Your Beloved Messenger in my favour!”

Reported by Aḥmad, al-Tirmidhī, al-Nasā’ī, Ibn Mājah [and this wording is his], and al-Bukhārī (in *al-Tārikh al-Kabīr*). According to al-Tirmidhī, “This is a fine authentic tradition.” According to Abū Ishāq, “This is an authentic tradition.” Al-Ḥākim said, “This is an authentic tradition conforming to the stipulation of the two Shaykhs [i.e., al-Bukhārī and Muslim].” According to al-Haythamī, “It is an authentic tradition.” And al-Albānī said, “It is authentic.”

١٢/١٢. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ، وَخَرَجَ مَعَهُ النَّبِيُّ ﷺ فِي أَشْيَاحٍ مِنْ قُرَيْشٍ، فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا، فَحَلُّوا رِحَالَهُمْ. فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ، وَكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَقِئَتْ. قَالَ: فَهُمْ يَحْلُونَ رِحَالَهُمْ، فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ، حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: هَذَا سَيِّدُ الْعَالَمِينَ؛ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ؛ يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

12/12. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ, “Abū Ṭālib travelled to

700, and 707 §§§1180, 1909, 1929; •al-Ṭabarānī in *al-Mu‘jam al-Ṣaghīr*, 1:306 §508, and in •*al-Mu‘jam al-Kabīr*, 9:30 §8311; •Abd b. Humayd in *al-Musnad*, 1:147 §379; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 1:272 §1018; •al-Haythamī in *Majma‘ al-Zawā‘id*, 2:279.

¹² Set forth by •al-Tirmidhī in *al-Sunan*, *Kitab al-Manāqib* [The Exemplary

the Levant and the Prophet ﷺ accompanied him along with some elders from the Quraysh. When they reached a monk, they dismounted from their riding animals and removed their belongings. The monk then approached them, whereas before that they would pass by him, but he would neither go to them nor take any care of them. So when they were removing their belongings, the monk began to go among them, until he reached Allah's Messenger ﷺ, took his hand, and said, "This is the master of the worlds [*sayyid al-ālamīn*]; this is the Messenger of the Lord of the worlds; Allah sends him as mercy to the worlds."

Reported by al-Tirmidhī, Ibn Abī Shayba and Ibn Ḥibbān. Al-Tirmidhī said, "This is a fine tradition."

١٣/١٣. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا صَلَّيْتُمْ عَلَى رَسُولِ اللَّهِ ﷺ فَأَخْسِنُوا الصَّلَاةَ عَلَيْهِ فَإِنَّكُمْ لَا تَدْرُونَ لَعَلَّ ذَلِكَ يُعْرَضُ عَلَيْهِ. قَالَ: فَقَالُوا لَهُ: فَعَلَّمَنَا. قَالَ: قُولُوا: اَللّٰهُمَّ، اجْعَلْ صَلَاتِكَ، وَرَحْمَتِكَ، وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ. اَللّٰهُمَّ، ابْعَثْهُ مَقَامًا مَحْمُودًا يَغِطُّهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ.

رَوَاهُ ابْنُ مَاجَةَ وَعَبْدُ الرَّزَّاقِ وَأَبُو يَعْلَى.

13/13. 'Abd Allāh b. Mas'ūd رَضِيَ اللَّهُ عَنْهُ said,

"When you invoke salutation on Allah's Messenger ﷺ do it well, for you do not know that it is presented to him." They [the Companions]

Qualities], Ch.: "On What Has Been Reported About the Prophet's Prophethood ﷺ," 5:590 §3620; •Ibn Abī Shayba in *al-Muṣannaf*, 6:317 §31733, 36541; •Ibn Ḥibbān in *al-Thiqāt*, 1:42; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:45 §19; •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 1:519.

¹³ Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: "On Sending Prayers Upon the Prophet ﷺ," 1:293 §906; •Abū Ya'lā in *al-Musnad*, 9:175 §5267; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:115 §8594; •al-Bayhaqī in *Shu'ab al-Īmān*, 2:208 §1550; •al-Shāshī in *al-Musnad*, 2:89 §611; •al-Maḥāmīlī in *al-Amālī*, 1:287–288 §294; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:329 §2588.

said to him, "So teach us sending salutation on him." He said, "Say, 'O Allah! Place Your salutations, mercy, and blessings upon the Master of the Messengers, the Imam of the pious, and the Seal of the Prophets, Muhammad, Your servant and Messenger, the Imam of goodness, the leader of goodness and the Messenger of Mercy. O Allah! Grant him the praiseworthy station over which the first and the last will be jealous.'"

Reported by Ibn Mājah, 'Abd al-Razzāq and Abū Ya'la.

١٤/١٤. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صِفَتِي أَحْمَدُ الْمُتَوَكِّلُ؛ لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ؛ يَجْزِي بِالْحَسَنَةِ وَلَا يُكَافِي السَّيِّئَةَ. مَوْلِدُهُ بِمَكَّةَ وَمُهَاجِرُهُ طَيْبَةَ. وَأُمَّتُهُ الْحَمَادُونَ يَأْتِرُونَ عَلَى أَنْصَافِهِمْ وَيُوضُّوْنَ أَطْرَافَهُمْ؛ أَنَا جِئْتُهُمْ فِي صُدُورِهِمْ؛ يَصِفُونُ لِلصَّلَاةِ كَمَا يَصِفُونَ لِلْقِتَالِ؛ قُرْبَانُهُمُ الَّذِي يَتَقَرَّبُونَ بِهِ إِلَيَّ دِمَاؤُهُمْ؛ رُهْبَانُ اللَّيْلِ لِيُوثَّ بِالنَّهَارِ.
رَوَاهُ الطَّبْرَانِيُّ وَالدَّيْلَمِيُّ.

14/14. According to 'Abd Allāh b. Mas'ūd رضي الله عنه, Allah's Messenger ﷺ said,

"My attributes are: Ahmad al-Mutawakkil—most praiseworthy and trusting Allah; neither bilious nor callous; and the one who pays back a good deed and does not repay evil with evil. His birthplace is Mecca and his abode of immigration is Tayba [Medina the Pure]. His Community engages in abundant praise [of Allah]. They wear their loincloths at mid-shin level and they wash their extremities in ritual ablution [*wuḍū'*]. Their scripture is within their breasts (they learn the Qur'ān by heart) and they align themselves in straight rows for the ritual prayer as they do for combat. Their blood is the sacrifice by which they draw near to me. They are ascetic devotees by night and lions by day."

¹⁴ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 100:89 §10046; •al-Daylamī in *Musnad al-Firdaws*, 2:400 §3779; •al-Haythamī in *Majma' al-Zawā'id*, 8:271.

Reported by al-Ṭabarānī and al-Daylamī.

١٥/١٥. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اِسْمِي فِي الْقُرْآنِ مُحَمَّدٌ، وَفِي الْإِنْجِيلِ أَحْمَدُ، وَفِي التَّوْرَةِ أُحِيدُ؛ وَإِنَّمَا سُمِّيتُ أُحِيدَ لِأَنِّي أُحِيدُ عَنْ أُمَّتِي نَارَ جَهَنَّمَ. فَأَحِبُّوا الْعَرَبَ بِكُلِّ قُلُوبِكُمْ.

رَوَاهُ ابْنُ عَسَاكِرَ وَالْقُرْطُبِيُّ وَالذَّهَبِيُّ.

15/15. According to Ibn ‘Abbās رضي الله عنه, Allah’s Messenger ﷺ said,

“In the Qur’ān my name is Muhammad; in the Gospel it is Aḥmad; and in the Torah it is Uḥīd [he who takes to one side]. I was named Uḥīd because I shall keep my Community from the Fire of Hell. So for that sake love the Arabs wholeheartedly.”

Reported by Ibn ‘Asākir, al-Qurṭubī and al-Dhahabī.

١٦/١٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوَّلُ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ. اقْرَءُوا إِن شِئْتُمْ: ﴿الَّتِي أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾. فَأَيُّهَا مُؤْمِنَ مَاتَ وَتَرَكَ مَالًا فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ. مُتَّفَقٌ عَلَيْهِ.

16/16. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

“There is not a single believer save that I am closer to him [than

¹⁵ Set forth by •Ibn ‘Asākir in *Tārīkh Dimashq*, 3:32; •al-Qurṭubī in *al-Jāmi‘ li Ahkām al-Qur’ān*, 18:84; •al-Dhahabī in *Mizān al-I’tidāl*, 1:336; •al-‘Asqalānī in *Lisān al-Mizān*, 1:354 §1096; •al-Nawawī in *Tahdhīb al-Asmā’*, 1:49; •al-Suyūṭī in *al-Khaṣā’iṣ al-Kubrā*, 1:133.

¹⁶ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istiqrād wa adā’ al-duyūn wa al-ḥijr wa al-taṣlīs* [The Loans, Repayment of Debts, Rent, and Bankruptcy], Ch.: “Prayer Over One Who Leaves a Debt Behind,” 2:845 §2269, and in Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “The Prophet is closer to the believers than their own selves,” 4:1795 §4503; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā’id* [The Inheritance], Ch.: “Whoever Leaves

his own self] in the world and the Hereafter. Recite if you wish, *«The Prophet is closer to the believers than their own selves»* [Q.33:6]. So whenever a believer dies and leaves wealth behind, then let it be inherited by his family, whoever they may be. And whoever leaves behind a debt or destitute dependents let him come to me for I am his master.”

Agreed upon.

١٧/١٧. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: صَبَحَكُمْ وَمَسَاكُمْ. وَيَقُولُ: بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ، وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطَى، وَيَقُولُ: أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ. وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا. وَكُلُّ بِدْعَةٍ ضَلَالَةٌ. ثُمَّ يَقُولُ: أَنَا أَوَّلُ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلِيَ وَعَلَيَّ.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

17/17. According to Jābir b. ‘Abd Allāh ﷺ,

“When Allah’s Messenger ﷺ would deliver sermons, his eyes would redden, his voice would rise, and his admonition would become

Behind Wealth Then it is For His Heirs,” 3:1238 §1619; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:334 §8399; •‘Abd al-Razzāq in *al-Muṣannaf*, 8:291 §15261; •Abū ‘Awāna in *al-Musnad*, 3:445 §5630; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:238 §12148; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 3:469.

¹⁷ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jumu’a* [The the Friday Prayer], chapter “Shortening the Prayer and the Sermon,” 2:592 §867; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:310 §14373; •al-Nasā’ī in *al-Sunan* in *Kitāb Ṣalāh al-‘īdayn* [The Two Eid Prayers], Ch.: “On How the Sermon is Given,” 3:188 §1578, also in *al-Sunan al-Kubrā*, 1:550 §1786; •Ibn Mājah in the introduction to *al-Sunan*, section, “Abstinance from Blameworthy Innovation and Argumentation,” 1:17 §45; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:186 §10; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 3:160 §9418, and in *al-Mu’jam al-Kabīr*, 3:100 §8531; •Abū Ya’lā in *al-Musnad*, 4:85, 90 §§2111, 2119; •al-Bayhaqī in

intense as if he were warning of an army ready to attack (any time) day or night. He would say, 'I have been sent together with the Final Hour like these two,' joining his index and middle fingers. 'Indeed, the most truthful of all speech is the Book of Allah, and the best guidance is the guidance of Muhammad. The worst of all matters is innovating the fundamentals. Every innovation of fundamentals is a blameworthy innovation, and every innovation is misguidance. I am closer to every believer than his own self, so whoever leaves behind property, it belongs to his dependents, and whoever leaves behind a debt or destitute dependents, then it is on me [to pay his debt and assist his dependents].'"

Reported by Muslim, al-Nasā'ī and Ibn Mājah.

١٨/١٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قَالَ: اضْرِبُوهُ. . . . فَلَمَّا انْصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ. قَالَ: لَا تَقُولُوا هَكَذَا. لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ.

وَفِي رِوَايَةٍ: وَلَكِنْ قُولُوا: رَحِمَكَ اللَّهُ. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ.

18/18. According to Abū Hurayra رضي الله عنه,

"A man who was drunk was brought to the Prophet ﷺ and he said, 'Lash him....' When the man departed [after receiving the prescribed penalty], some people said (to him), 'Allah humiliated you!' Upon hearing this, the Prophet ﷺ said, 'Do not talk like this. Do not help

al-Sunan al-Kubrā, 3:206 §5544.

¹⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "Striking With Palm Branches and Shoes," 6:2488 §6395, also in the Ch.: "What is Detested of Curses Uttered Against Those who Consume Alcohol and Evidence that the Drinker is Not Expelled From the Religion," 6:2489 §6399; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:299 § 7973; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "The Prescribed Punishment for Drinking Alcohol," 4:162 §4477.

Satan against him.”

Reported by al-Bukhārī and Abū Dāwūd.

According to another report, he said, “Say instead, ‘May Allah have mercy upon you!’”

Reported by Aḥmad and al-Nasā’ī.

١٩/١٩. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ. قَالَ: فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ: مَا زِلْتُمْ هَهُنَا؟ قُلْنَا: يَا رَسُولَ اللَّهِ، صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ. قَالَ: أَحْسَنْتُمْ أَوْ أَصَبْتُمْ. قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: الْنُجُومُ أَمَنَةٌ لِلسَّمَاءِ. فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءُ مَا تُوعَدُ. وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبَتْ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي. فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

19/19. According to Abū Mūsā رَضِيَ اللَّهُ عَنْهُ,

“We prayed the Dusk Prayer [*Maghrib*] with Allah’s Messenger ﷺ and then we said, ‘We should sit for a while so we can pray the Nightfall Prayer [*Ishā*] with him, too.’ So we sat [waiting] and as Allah’s Messenger arrived (from his chamber), he asked, ‘How come you all are still here?’ We said, ‘O Messenger of Allah! We prayed the Dusk Prayer with you and said that we should sit and wait to pray the Nightfall prayer with you, too.’ He said, ‘You have done well’ or he may have said, ‘You have done the right thing!’ Then he raised his gaze to the heavens [and he would often raise his gaze to the heavens],

¹⁹ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “That the Presence of the Prophet ﷺ is a Security for the Companions, and that the Presence of the Companions is a Security for the Umma,” 4:1961 §2531; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:398; •Abū Ya’lā in *al-Musnad*, 13:260 §7276.

and said, 'The stars are armors for the heaven, and when the stars fade out and fall, the heaven is brought what was promised [the Day of Judgment]; and I am armour for my Companions, so when I go, my Companions will be brought what was promised to them; and my Companions are armour for my Community, so when they go, my Community will be brought what was promised to them.'

Reported by Muslim and Aḥmad.

٢٠/٢٠. عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ قَالَ: فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى حَرْفٍ، فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى حَرْفَيْنِ، فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ، ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرُفٍ، فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ، ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ. فَأَتَيْهَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

20/20. According to Ubayy b. Ka'b رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ was near the outskirts of Medina near Banū Ghifār when Jibrīl عَلَيْهِ السَّلَامُ came to him and said, 'Allah has commanded you that your Community should recite the Qur'ān in one mode [*ḥarf*—semantic rhythm].' He said, 'I ask Allah's pardon and forgiveness! My Community is incapable of that.' Then he [Jibrīl] came to him a second time and said, 'Allah has commanded you that your Community should recite the Qur'ān in two modes.' He said, 'I ask Allah's pardon

²⁰ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfir wa qaṣruhā* [The Traveler's Prayer and its Shortening], Ch.: "That the Qur'ān Has Seven Modes of Recitation, and What that Means," 1:562 §821; •al-Nasā'ī in *al-Sunan al-kubrā*: Bk.: *al-Iftitāḥ* [The what is Said in the Beginning of the Prayer], Ch.: "A Compendium of what is Mentioned About the Qur'ān," 2:152 §939.

and forgiveness! My Community is incapable of that.' Then he [Jibrīl] came to him a third time and said, 'Allah has commanded you that your Community should recite the Qur'ān in three modes.' He said, 'I ask Allah's pardon and forgiveness! My nation is incapable of that.' Then he [Jibrīl] came to him a fourth time and said, 'Allah has commanded you that your Community should recite the Qur'ān in seven modes—semantic rhythms—and whichever mode they recite they will be correct.'"

Reported by Muslim, Abū Dāwūd and al-Nasā'ī.

٢١/٢١. عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًا فَقَقَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذْنَتُمُونِي! قَالَ: فَكَأَنَّهُمْ صَعَرُوا أَمْرَهَا أَوْ أَمْرَهُ. فَقَالَ: ذَلُّونِي عَلَى قَبْرِهِ. فَذَلُّوهُ، فَصَلَّى عَلَيْهَا ثُمَّ قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا هُمْ بِصَلَاتِي عَلَيْهِمْ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

21/21. According to Abū Hurayra (رضي الله عنه),

"There was a black woman (or a black man and [Abū Hurayra was unsure]) who used to clean the Mosque, and Allah's Messenger ﷺ found her missing and asked about her (or him), and they [the Companions] said, 'She (or he) died.' He asked, 'Why did you not inform me?' It was as if they belittled his or her status. He then said,

²¹ Set forth by •al-Bukhārī *al-Shāḥih*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Sweeping the Mosque," 1:175-176 §§446, 448, and in Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over the Grave After [the Deceased] is Buried," 1:448 §2172; •Muslim in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 2:659 §956; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fi al-Janā'iz* [What has been Reported Regarding the Funeral Prayers], Ch.: "On What has been Reported Regarding Prayers Over the Graves," 1:489 §1527-1529; •al-Nasā'ī in *al-Sunan al-Kubrā*, 1:651 §2149; •Ibn Hibbān in *al-Shāḥih*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46-47 §§6802, 6806.

'Show me his [or her] grave,' and so they showed him the grave and he prayed over her [or him] and then said, 'Indeed, these graves are filled with darkness for their inhabitants, but Allah ﷻ fills them with light due to my prayers over them.'

Agreed upon and this wording is Muslim's.

٢٢/٢٢. عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَتَأَخَّرُ عَنِ الصَّلَاةِ فِي الْفَجْرِ نَحْوَ ثَلَاثِينَ يَوْمًا فَلَمْ يَنْصُرْ فِيهَا. فَغَضِبَ رَسُولُ اللَّهِ ﷺ، مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنْفَرِّينَ. فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ.

مُتَّفَقٌ عَلَيْهِ.

22/22. According to Abū Mas'ūd رَضِيَ اللَّهُ عَنْهُ,

"A man once said, 'O Messenger of Allah! I come late to the Morning Prayer because of so-and-so [an imam] who keeps us standing for a long time.' Upon hearing this, Allah's Messenger ﷺ became angry—and I never saw him get angrier at any other instance than that day—and he said, 'O people! Indeed, there are people among you who drive others away.' So whoever leads the people [in prayer], let him lighten it, for behind him are the weak, the elderly and those with needs."

Agreed upon.

٢٣/٢٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ،

²² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "Concerning He Who Complains About His Imam When the Latter Lengthens the Prayer for Too Long," 1:249 §672; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Commanding the Imams to Lighten the Prayer," 1:240 §466; •Aḥmad b. Ḥanbal *al-Musnad*, 4:118 §17106; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāma al-ṣalāh wa al-sunna fihā* [The Second Call to Prayer and the Sunna Regarding It], Ch.: "Whoever Leads a People in Prayer Should Lighten It," 1:315 §984; •al-Dārimī *al-Sunan*, 1:322 §1259; •Ibn Hibbān *al-Ṣaḥīḥ*, 5:509 §2137; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 17:207 §557.

فَإِنَّ مِنْهُمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ.

مُتَّفَقٌ عَلَيْهِ.

23/23. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"When one of you leads the people in prayer let him be brief, for among them are the weak, the ill and the elderly. And when one of you prays by himself, then let him lengthen it as much as he wants."

Agreed upon.

٢٤/٢٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَبِّ أَشَعْتَ مَدْفُوعٍ بِالْأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ.

رَوَاهُ مُسْلِمٌ.

24/24. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Many a person with dishevelled hair who is turned away from the

²³ Set forth by •al-Bukhārī *al-Shaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "When Someone Prays Alone, Let Him Lengthen it as Long as He Likes," 1:248 §671; •Muslim *al-Shaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Commanding the Imams to Lighten the Prayer," 1:341 §468; •Aḥmad b. Ḥanbal *al-Musnad*, 2:486 §10311; •al-Tirmidhī *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On What has been Reported Regarding the Statement that if One of You Leads the People in Prayer, that He Should Lighten It," 1:461 §236; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Lightening the Prayer," 1:211 §794; •al-Nasā'ī *al-Sunan al-Kubrā*: Bk.: *al-Imāma* [The Imamate], Ch.: "On the Duty of the Imam to Lighten [the Prayer]," 2:94 §823; •Mālik in *al-Muwatta'*: Bk.: *Ṣalāt al-jamā'a* [The Congregational Prayer], Ch.: "What is Done in the Congregational Prayer," 1:134 §301; •Ibn Hibbān *al-Shaḥīḥ*, 5:56 §1760; •al-Bayhaqī *al-Sunan al-Kubrā*, 3:117 §5058.

²⁴ Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-adab* [The Piety, Familial Integration, and Good Manners], Ch.: "The Virtue of the Weak and Obscure," 4:2024 §2622, also in *Kitāb al-Janna wa ṣifa na'imihā wa ahlihā* [The Paradise and a Description of its Bounties and Inhabitants], Ch.: "The Tyrants Shall Enter the Hellfire and the Weak Shall Enter Paradise," 4:2191 §2854; •al-Bayhaqī in *Shu'ab al-Imān*, 7:331 §10482; and cited by •Ibn

doors is such that, if he swore an oath by Allah, He would certainly fulfil it for him.”

Reported by Muslim.

٢٥/٢٥. وفي رواية: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَمَ مِنْ أَشْعَثَ أَغْبَرَ ذِي طَمَرَيْنِ، لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبَرَةٍ، مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

25/25. According to another report from Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said,

“Many a person who is dusty and with dishevelled hair and tattered garments to whom no one shows concern is such that, if he was to swear an oath by Allah, He would certainly fulfil it—and al-Barā' b. Mālik is from them.”

Reported by Aḥmad, al-Tirmidhī and Ibn Ḥibbān. According to al-Tirmidhī, “This is a fine tradition” and according to al-Hākim, “This tradition has an authentic chain of transmission.”

٢٦/٢٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ رضي الله عنه يَقُولُ: لَا تُتْرَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ خَرَّابٍ فِي الْأَدَبِ. وَقَالَ التِّرْمِذِيُّ: هَذَا

Rajab in *Jāmi' al-'Ulūm wa al-Hikam*, 10:105 and al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:73 §4849.

²⁵ Set forth by •Aḥmad b. Ḥanbal *al-Musnad*, 3:145 §12502; •al-Tirmidhī *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Exemplary Qualities of al-Barā' b. Mālik,” 5:692 §3854; •Ibn Ḥibbān in *al-Sahīh*, 14:403 §6483; •al-Hākim in *al-Mustadrak*, 3:331 §5274; •al-Ṭabarānī in *al-Mu'jam al-aṣṣaṭ*, 1:264 §861; •Abd b. Ḥumayd *al-Musnad*, 1:370 §1236; •al-Maqdisī in *al-Aḥādīth al-mukhtāra*, 4:420 §1595.

حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَأَقْرَهُ الدَّهَبِيِّ.

26/26. According to Abū Hurayra رضي الله عنه،

“I heard Abū al-Qāsim [Allah’s Messenger] ﷺ say, ‘Mercy is not removed from any save he who is wretched.’”

Reported by Abū Dāwūd, al-Tirmidhī and al-Bukhārī in *al-Adab [al-mufrad]*. Al-Tirmidhī said, “This is a fine tradition.”

According to Al-Hākim, “This tradition has an authentic chain of transmission,” and al-Dhahabī attested to that.

٢٧/٢٧. عَنْ يَزِيدَ بْنِ ثَابِتٍ رضي الله عنه، وَكَانَ أَكْبَرَ مِنْ زَيْدٍ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَلَمَّا وَرَدَ الْبَقِيعُ فَإِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ. قَالُوا: فَلَانَةٌ. قَالَ: فَعَرَفَهَا، وَقَالَ: أَلَا أَذْنُتُمُونِي بِهَا! قَالُوا: كُنْتُ قَائِلًا صَابِرًا فَكْرِهْنَا أَنْ نُؤْذِيكَ. قَالَ: فَلَا تَفْعَلُوا. لَا أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ مَيِّتٌ مَا كُنْتُ بَيْنَ أَظْهَرِكُمْ إِلَّا أَذْنُتُمُونِي بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ، ثُمَّ أَتَى الْقَبْرَ فَصَفَفْنَا خَلْفَهُ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهٍ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ.

27/27. Yazīd b. Thābit رضي الله عنه—who was older than Zayd b. Thābit—said, “We once went out with the Prophet ﷺ. When he came upon al-

²⁶ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:301 §7988; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Mercy,” 4:286 §4942; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “On What has been Reported Regarding Mercy Towards People,” 4:323 §1923; •al-Bukhārī in *al-Adab al-Mufrad*, 136 §374; •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:213 §466; •Abū Ya’lā in *al-Musnad*, 10:526 §6141; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25360; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 3:54 §2453; •al-Ṭayālīsī in *al-Musnad*, 1:330 §2529; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:161 §16420, and in •*Shu’ab al-Imān*, 7:476 §11050; •al-Dhahabī in *Mīzān al-Itidāl*, 5:204.

²⁷ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:388 §19470; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funeral Prayers], Ch.: “On Praying Over a Grave,” 4:84 §2022; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “On What has been Reported Regarding Prayer Over Graves,” 1:489

Baqī^c [the cemetery in Medina], he spotted a fresh grave and asked about it. The Companions said, 'It is the grave of so-and-so [a woman],' whom he knew. He then asked them, 'Why did you not inform me about her?' The Companions replied, 'You were reposing and fasting and we did not want to stir your calm.' He said, 'Do not do that again. If anyone among you whom I know dies when I am not present, you must inform me, for my prayer upon him [the deceased] is mercy.' Then he approached the grave and we lined up in rows behind him and he uttered four *takbīrāt* [said *Allāhu Akbar*, praying the funeral prayer]."

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (and this is his wording) and Ibn Abī Shayba.

٢٨ / ٢٨. عَنْ عَبْدِ اللَّهِ (بْنِ مَسْعُودٍ) رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: حَيَاتِي خَيْرٌ لَكُمْ، تُحَدِّثُونَ وَتُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ. تُعَرِّضُ عَلَيَّ أَعْمَالَكُمْ. فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

رَوَاهُ الْبَزَّازُ وَالْجَهْضَمِيُّ وَالشَّاشِيُّ وَابْنُ سَعْدٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

28/28. According to 'Abd Allāh b. Mas'ūd رضي الله عنه,

"The Prophet ﷺ said, 'Indeed, to Allah belong angels who travel and convey me my Community's salutations.' And Allah's Messenger ﷺ said, 'My life is a great good for you, for you will relate about me

§1528; •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:475 §11217; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 22:240 §628; •Ibn Abī 'Āṣim in *al-Āḥād wa al-Mathānī*, 4:27 §1970; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:48 §6809.

²⁸ Set forth by •al-Bazzār in *al-Musnad*, 5:308 § 1925; •al-Jahḍamī in *Faḍl al-Ṣalāh 'Alā al-Nabī* ﷺ, 1:38-39 §25-26; •Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, 2:194; •al-Shāshī in *al-Musnad*, 2:253 §826; •al-Daylamī in *Musnad al-Firdaws*, 1:183 §686; •al-Haythamī in *Majma' al-Zawā'id*, 9:24; and in *Bughyat al-Bāḥith 'an Zawā'id Musnad al-Hārith*, 2:884 §953.

and things will happen to you; and my passing away is a great good for you, for your actions will be presented to me (in my grave); if I see goodness I will praise Allah, and if see other than that, I will ask forgiveness of Him for you.”

Reported by al-Bazzār, al-Jahḍamī, al-Shāshī and Ibn Sa’d.
According to Al-Haythamī, “Its sources are authentic.”

٢٩ / ٢٩. قَالَ الْإِمَامُ الْبَيْهَقِيُّ: سَمَّاهُ اللَّهُ تَعَالَى فِي الْقُرْآنِ: رَسُولًا، نَبِيًّا، أَمِيًّا، وَسَمَّاهُ: شَاهِدًا، وَمُبَشِّرًا، وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا، وَسَمَّاهُ: رَءُوفًا رَحِيمًا، وَسَمَّاهُ: نَذِيرًا مُبِينًا، وَسَمَّاهُ: مُذَكِّرًا، وَجَعَلَهُ رَحْمَةً، وَنِعْمَةً، وَهَادِيًا، وَسَمَّاهُ عَبْدًا؛ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ كَثِيرًا.

29/29. According to Imam al-Bayhaqī,

“In the Qur’ān, Allah called him a Messenger, Prophet, Unlettered, Witness, Bringer of Good News, Warner, Caller to Allah with His permission, a Luminous Lamp, One Full of pity, Compassionate, Clear Warner, Reminder; and Allah made him mercy, bounty, and guide and He called him Servant [*‘abd*]. May Allah send abundant greetings and salutations on him.”

²⁹ Al-Bayhaqī, *Dalā’il al-Nubuwwa*, 1:159–160, and Ibn ‘Asākir in *Tārīkh Madīnat Dimashq*, 3:20.